

## SCHEDULE

### שבת קודש

Mincha Erev Shabbos	7:00 PM
Shacharis— Followed by Kiddush	8:30 AM
<i>Sof Zman K"V</i> מ"א 9:14 גר"א 9:50	
Avos Shiur	6:40 PM
Mincha- Followed by Shalosh Seudos	7:15 PM
Maariv	8:29 PM

### Sunday & Monday

Shacharis	8:30 AM
<i>Shiur Following Sunday Services</i>	
<b>Rosh Chodesh Elul</b>	
<b>Labor Day Weekend</b>	
Mincha / Maariv	7:25 PM

### Weekday Minyanim & Shiurim

#### Tuesday—Friday

Shacharis	
Thurs 6:40AM Tues, Wed, Fri 6:45AM	
Dirshu Halacha Program	7:30AM
Additional daily minyan (Mon - Fri)	8:10AM
Mincha	1:45 PM
Mincha / Maariv	7:25 PM
Open Beis Hamedrash	7:00 PM
Nightly Maariv (Mon-Thur)	9:45 PM
Thursday Night Shiur by Rabbi Teichman	
<b>After Maariv</b>	

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אהל משה



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Volume #57

## RABBI'S MESSAGE

### Lovestruck

Peeking out of the "forest" of Halachos enumerated in this weeks Torah reading are the graceful צבי; deer and the איל; gazelle. On no less than four occasions are they mentioned in our single פרשה. In addition to it's being classified among the seven kosher species of חיות; beasts, the צבי and the איל are used as examples of instances where the טמא; the unclean one, and the טהור; the clean one, may partake of the same meat without restriction. This is in contrast to sacrificial meat that must be consumed strictly in a state of ritual cleanliness. In the event an animal is not being offered as a קרבן; sacrifice, or in certain cases where it has become disqualified from use as a קרבן, the Torah states: *הטמא והטהור יאכלנו כצבי וכאיל; the unclean and the clean may eat it like the deer and the gazelle.*

Why are these among all the animals that cannot be brought upon the Altar, singled out as the paradigm for this concept? It could have just as well chosen any of the other fine selection of beasts that are not brought in the Temple.

The very last verse in the most poignant expression of love and allegiance between השם and כלל ישראל; כלל ישראל and השם; שיר השירים, the Jewish nation calls out to its most Beloved: ...ברח דודי ודמה לך לצבי או לעופר האילים...; Flee, my Beloved and be like a deer and a young gazelle...

The תרגום describes the meaning of this verse; although we understand that Hashem must flee and we are undeserving of his presence yet in our midst, we beseech Him to be like a deer who even when he sleeps keeps one eye open and remains ready to act, and to behave like a young gazelle who even when he takes flight turns his head to the direction from where he came. Hashem is ever mindful and focused on us no matter how far removed He may appear.

Earlier in שיר השירים we emote, *אני לדודי ודודי לי; I am to my beloved and my Beloved is to me.* We too must remain forever alert and attuned to Hashem, no matter how mundane or far removed our activities are apparently from Him, to be worthy of His attentiveness to us.

Perhaps this is the subtlety of the Torah using the analogy of the צבי and איל. Even when we indulge in physical endeavors absent of the distinctive atmosphere of the בית המקדש and unbound by the special laws of טהרה we can remain uninfluenced if we remain vigilant of our devotion to דודי, our Beloved.

The month of אלול is alluded in this verse, ...ברח דודי ודמה לך לצבי או לעפר האילים...

This is the עבודה of אלול, to reestablish our utter devotion and love to our Beloved. This is attained when we emulate His ways by exhibiting a consciousness of Him in every moment of our existence. One who is "lovestruck" cannot shake the thought of their most loved one. We don't fully sleep without keeping "one eye open". We can simply never walk away without constantly turning around to see Him still there.

As we enter the month of אלול we must view it not as a burden but as an opportunity to rekindle and old flame.

May we merit His devotion to our needs through a selfless commitment to seeking Him out in all that we do!

באהבה,  
צבי טייכמן

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